

May we say, Honour'd Sir,

THat what *Salomon* said to the young man may be spoke to you, that though you abound with this worlds good and have your hearts desire, through the expence of our Blood, and the Treasure we lent you on the *Publique Faith*, which so long you have detained from us (to the breach of many a promise extant to the World) that above five years time, fruitless to many of your Petitioners, they have spent in seeking thereafter, while some of your Creditors have been starved to death, and many more like to be; yet you say, Go your ways home, and

[a] *Prov. 3. 27. 28.* tarry a while, [a] when it is in the power of your hands to help them; as the giving of great gifts to persons of ability, and dividing large portions of the *Commonwealths* Treasure among your selves will witness; surely this answers not the Trust reposed in you, or your many vows to God in your low condition; therefore how may the love of God be said to dwell in you [b] that thus shut up your bowells of compassion from your needy Brethren? Did God exalt you to seek great things for your Selves, or to do Justice and Judgment? For when the Judgments of the Lord are abroad in the earth [c] shall not the Inhabitants of the world learn Righteousness? Yet what speaks your actions less then who is the Lord [d] that we should obey him? Hath he not looked for Judgment, but behold Oppression, [e] for Righteousness, but behold a Crying, &c? Therefore shall many houses be desolate, even great and faire, without inhabitants. O read the five first verses of the fifth of *James* and tremble; surely for these things among others you must come to Judgment.

Parted we from our Money and our Relations, to indure heats and colds, &c. that you and our bloody minded Enemies; and those many Newters among us might be Free-men and advanced; and our selves (for requitall) live in Slavery; You and they live in Honor and Plenty, we in Reproach and Penury; you and they so feed deliciously, us and ours die with hunger? So that it is time to cease from Man, whose breath is in his nostrils, [f] for wherein is he to be accounted of, who hath lost so many opportunities of relieving the oppressed, that they fear God will never honor you with so great a work of Justice, but will do by you as by them of *Sodom*, for not strengthening of the hand of the poor and needy [g] but carried themselves haughty, &c. the Lord took them away as he saw good, for before destruction [h] the heart of Man is haughty. Now to conclude, if by your tedious delays you break your Petitioners hearts, and they in sorrow go down to the Grave, know, God will require their Blood at your hands. Oh consider what the unrighteous Judge did [i] upon importunity, for we come not as Beggars to seek Yours, that we should be thus put off, but as Creditors to you that are Stewards, that should pay us our due, and take away that reproach which lyeth on the *Publique Faith*. If after all this you will not hear, but stop your ears at the cry of the poor [k] you also shall cry and not be heard, and the Lord will spoyle your Souls [l] that spoyle the poor. Now if the Lord shall lay you aside as uselesse vessels, we are assured he is able to raise us up helpers some other way.

This was delivered to the Members of Parliament the 25. of August 1652. by Mr. Collins.

The man who first lighted this Candle, (his name beginning with C.) hath put it under a bushell, though he hath formerly been very faithfull and beneficiall in laying himself out in the service of the Commonwealth; we therefore are necessitated to find it a new Candlestick, that it may give forth its light to the Nation.